

THE CATHOLIC RECORD.

The Catholic Record.

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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Ontario, March 7th, 1905.

The Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to be read.

Blessing you and wishing you success,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Lachine,
Agent, Dele.

LONDON, SATURDAY, JAN. 7, 1905.

IS IT IGNORANCE OR CARELESSNESS?

All Catholics know what holy water is. They have an idea at least that the water is blessed with exorcisms and prayer, and that salt, which is also blessed, is mingled with it. Over the water and salt the priest prays so that they who use them devoutly may be sanctified in body and soul and be preserved from corporeal and spiritual dangers.

Back in the centuries we have to look for its first appearance. It has touched the brows of Catholics of all ages. It has been borne with them in their wanderings, and to-day the devout Catholic keeps it in his home and takes it with him when travelling.

To the faithful Pope Pius IX. granted an indulgence of one hundred days every time that they shall make the sign of the cross with holy water, pronouncing at the same time the words "In the name of the Father and of the Son and of the Holy Ghost."

The most of us know all this, though it must be said we refrain from manifesting that knowledge in our actions. It is depressing, for instance, to notice how irreverently holy water is handled by many Catholics. On entering the church they charge towards the font, throw the water over the floor—not intentionally we presume—and execute a hand manoeuvre which does duty as the sign of the cross.

It has not, of course, the faintest resemblance to a cross, and is to our mind the sign of carelessness and bad manners, daring to flout themselves in the very presence of the God of the Tabernacle. This may seem to them a matter of little moment, albeit they of a lively faith who respect each and every practise of the Church may think otherwise. They never seem to reflect that the water is set apart as a holy thing for their benefit. We have seen a crowd around a font pushing and giggling and chattering and behaving generally as if they were about to enter a theatre and not God's house—where, says an old writer, the tempted find a remedy, the distracted counsel, the fainting help, the sound receive support, the sick medicine and the dead by prayer that riseth up from the heart which lives in grace, deliverance from penal fire.

The church manners of some of us are sadly in need of repair. Is it due to ignorance or carelessness? But the fact is that we treat betimes our highest and holiest treasures with contempt.

A SOURCE OF DISFIDUCATION.

Coming late to Mass is a source of disfiducation, to say the least. To our mind it betokens gross ignorance or carelessness on the part of those who are guilty of it. "Consider," says St. Basil, "with what fear should we stand before the throne of a mortal king. How much more does it behoove us to appear before the heavenly King so fearful and trembling, and with awful gravity." But they do not consider. They are of course punctual in other matters. At the theatre and place of amusement they are in their places at the hour appointed; they exact fidelity to engagements from their friends, but they seem to rate holy Mass less important than the things of earth. Or, as a non-Catholic remarked on observing Sunday well-mannered individuals bustling to church five and ten minutes late, "These people believe in the Eucharist."

but one would never judge so from their carelessness and indifference."

TAKE NOTICE.

Digby, in the Ages of Faith, informs us that the most express and minute rules were given to regulate the external behavior in the churches. The decrees of Crotogang descend to such particular details as to direct their censure against those loathsome guttural feats which the Easterns hold in horror, though at present in the most civilized nations of the West they are practiced everywhere with effrontery.

Speaking unnecessarily in the church subjected offenders to heavy ecclesiastical censures in the middle ages as well as in primitive times. The "hawkers and splitters and talkers" should take notice.

THE SMOOT ENQUIRY.

Charles H. Owen, who has been retained by the Protestant committee which is opposing the admission of Mr. Smoot to the United States Senate, and has been gathering evidence against the Senator-elect for Utah, has obtained a large amount of evidence in the case. He gave evidence last week to the effect that in spite of the laws prohibiting polygamy forever, the practice is largely carried on in Utah.

He states that the Mormon Apostle Taylor is reputed to have taken two wives within the last two or three years. Apostle Cowley has also taken an additional wife within the same period. Taylor has now five wives, and it is believed that he and Cowley are now hiding in Canada to evade the law.

He said also that Apostle Merrill has now five wives, of whom two were taken since the public manifesto against polygamy was proclaimed. Apostle Merrill has now forty-five children and one hundred and twenty-seven grandchildren.

Attorney Taylor, who is conducting the case against Smoot, brought forward the names of many persons reputed to be living in polygamy, and gave the dates of marriages, and the number of children born of these plural marriages since the publication of the manifesto.

Another witness, Mr. Owen, testified to his having sworn out an information against Apostle Heber J. Grant for living in polygamy, and for proclaiming his polygamy in an address delivered before a Utah seminary. Grant has left the country and has not yet returned. He is probably in hiding to avoid the consequences of exposure while the present far-reaching enquiry is being made.

THE OLD CATHOLIC MOVEMENT.

If we are to judge from expressions which were used by Dr. Friederich, the distinguished Munich historian and professor, at the recent meeting of Old Catholics which took place at Olten, that little sect is coming to see the emptiness of its foundation, and if this be the case, the time cannot be far off when we shall hear of the complete collapse of the Old Catholic movement.

Dr. Friederich ridiculed the idea that there is a difference between Catholicism and Ultramontanism, and added that the statement that there is such a difference is "a mere journalistic catchword." This view of the case was received with favor by the meeting, and was further pressed by Dr. Woker of Berno, who said that "it is a foolishness to assert that there is an opposition between religious and political Catholicism."

The Old Catholic movement, notwithstanding the support it received from the Governments of Germany and Switzerland, was unable to rise above its inherent weakness. It was supported by Bismarck in the hope that it would subvert the Catholic Church in Germany, and that an Independent German Church would take its place, by which the authority of the Pope over the whole Catholic Church would be set aside.

The unity and loyalty of the German and Swiss Bishops and clergy rendered the design of these opponents of Catholicism abortive, and in time they were forced to abandon a cause which could gather around it a number of priests who had been suspended for good cause by their respective Bishops. These poor specimens of priests could not, and did not succeed in forming even the appearance of a respectable Church, and their collapse was rapid. Then the Governments which had encouraged them to rebellion against lawful authority were soon obliged to abandon them; and it was only the respectability of the names of a few really learned adherents which kept together the flag-end of the movement, which has been constantly growing smaller and smaller, till now it has only a nominal existence.

It was boldly announced by the early promoters of the Old Catholic movement that Catholicism, which they professed to maintain, is independent of the Pope, whose adherents they distinguished as Ultramontanes, while

they were themselves true Catholics. The admissions of Drs. Friederich and Woker are equivalent to an admission that the Old Catholic heresy is without any foundation on which to rest, and when they are understood in their full significance, the result must be a total collapse of their system, which from its beginning rested on a precarious foundation.

THE PROTESTANT EPISCOPAL CHURCH AND THE DIVORCE QUESTION.

The rector and assistant clergy of Trinity Church, New York city, have caused a considerable sensation in the city by a formal announcement that they will not, under any circumstances, marry divorced persons, the case being understood to be excepted that they will bless the remarriage of those who have been divorced by legal process, and who having been reconciled, wish to remarry each other. This determination affects the Trinity parish Church on Broadway, at the end of Wall street, and the eight succursal churches attached to the parish.

What gives this announcement a peculiar significance is the fact that it is in direct conflict with the decision reached by the recent convention of the Protestant Episcopal Church held in Boston, at which it was determined that the "innocent party" in a case where a divorce decree has been granted, was held to have the right to be remarried after the lapse of one year from the obtaining of the decree of the court.

The decision of the clergy of Trinity Church is in accordance with that of the Bishops who constituted the Upper House at the Boston Convention; but this decision was overridden by the Lower House, consisting of the clergy and laity. In reality, it was the vote of the laity which overbore the vote of the Upper House, as a considerable majority of the clergy were in favor of the decision of the Bishops, but an overwhelming vote of the laity was in favor of permitting the innocent party to remarry. The decision reached was a compromise; for the Bishops desired absolutely to forbid such remarriage, and from expressions of the Bishops outside the Convention, it may be gathered that they regard the matter as being of divine enactment, that what God hath joined together no man, and therefore, no civil court, has authority to put asunder. This view is also set forth in the promises made by both parties at their marriage as found in the prayer-book, that they will live together as husband and wife till they shall be parted by death.

The canons passed by the American P. E. Church, however, depart from this strict law, by permitting the parties to be remarried at all.

It is to be remarked that although the Bishops have pronounced outside of the Convention that the remarriage of divorced persons, and even of the innocent party, is contrary to God's law and that the Common Prayer-Book absolutely forbids such remarriages, the lay vote has forced the Church to recognize them; and though the most recent canon on the subject makes such marriages lawful, the Bishops have succeeded in putting off the remarriages for one year, by the very fact that these remarriages are declared to be permissible, it is admitted that they are not contrary to the law of God. Such being the case, it is difficult to see why the delay of a year should be insisted upon at all. Why should not the benediction of the Church be given to these remarriages at once?

Perhaps it will be said that it is always the case that in compromises both parties must give up something. This is true as regards matters of business, and those things which have reference solely to human affairs. But it is conceded that marriage and the family relations which essentially pertain thereto, are matters which belong specially to our duties to God, and must be regulated by the laws of God which bear upon the subject. These laws are set before us under contrary aspects by the Bishops and the Prayer-Book on one side, and the canons of the Church, as passed by the Supreme authority in the Church, on the other. To which should members of the Church adhere?

The clergy of Trinity Church have come to a decision so far as their own conduct in the matter is concerned, but their decision will certainly not be followed by the laity of the Church generally. We doubt not there will be a great diversity of practice in the Church still, as there has been in the past, and where is the authority which can evolve order out of such disorder?

It has long been allowed in the American P. E. Church for the "innocent party" to remarry; and we are sure that the canon as recently amended will not prevent the remarriages of the supposed innocent parties, as soon as they desire it, if it be only one day, or one hour, after they have obtained divorce decrees; and notwithstanding the canon, if the minister of some other

sect remarries them, or even a justice of the peace, the newly married party will be at once admitted to any Protestant Episcopal Church as in full communion—except, perhaps, a few such Churches which are known as "High" or "Ritualistic" Churches of that communion.

We have been assured many times that the Episcopal Church is almost, if not quite, prepared to recognize the ministerial standing of the clergy of other denominations, and we have had many instances in which such recognition has been given. This is an additional reason which will render it impossible for the Protestant Episcopal Church to regard as invalid the marriages which such clergymen perform or celebrate. It is hard to produce order from hopeless chaos, and we do not see the possibility of any uniform mode of procedure in the P. E. Church in its treatment of divorces so long as matters remain in the present position. Meantime the people will become more and more confused in regard to what is really the correct situation on the marriage question, according to the gospel, and when they find that this Church can give them no satisfactory answer, they cannot but lose confidence in its teachings, and they must look elsewhere for more reliable information.

We are not surprised that in late years, with such divided teaching, the Protestant Episcopal Church has lost ground, and we believe the same causes will continue to operate to make it lose ground still more, because of the diversity of its teaching. But in vain do the people wander from sect to sect to find a consistent teaching of what is the truth of Christ. They will find this only by having recourse to the Catholic Church, "the pillar and ground of truth."

HAZING.

An attempt made last week at hazing a young student at Columbia University, New York, came very near having a fatal ending. Five sophomores of the University attempted to capture Kingdon Gould, a freshman, the son of George Gould. The young man was chased a block and a half in upper Broadway near the University, whereupon Gould turned on his pursuers and presented a revolver, warning them to keep off. They continued the pursuit, and Gould after repeating his warning discharged the revolver at them, but without inflicting any injury. He then took refuge in a fraternity house, and the sophomores returned to the college campus to secure reinforcements, after which they returned and at both ends, blocked the street on which the fraternity house is situated. Hundreds of students took part in the blocking of the street, but in the meantime, young Gould's father heard of the occurrence, and drove up in a carriage, and with the aid of three men, supposed to be detectives, and who guarded the carriage, rescued young Gould from his tormentors. It is not likely that Gould will return to a University where such proceedings are tolerated.

It was the case some years ago that the University faculties generally not only did not forbid but actually encouraged hazing of a barbarous character on the plea that it contributed to strengthen the character of the students subjected to it, and it was not until many practices which would disgrace Turkey itself and heathen countries were brought to light that hazing was forbidden in many of the higher educational institutions of the United States, but from the instance we have given above, and from other similar incidents which have occurred from time to time it appears that the abominable practice has not been entirely abolished in fact.

This hazing has frequently resulted in the infliction of permanent injury to the young men, and young women subjected to it; for it is not confined to the male schools, but even has been frequently practiced in the academies for young ladies; and not infrequently the tortures have been so horrible as to result in the death of the unfortunate victims of the brutality of their fellow-students.

A few years ago at a military academy in the United States the victim was compelled to drink a concoction which seriously injured his health, and the explanation was given that he had become unpopular with the students for having refused to fight according to the regulations which had grown to be a law among the students, and which was sanctioned by their traditions.

B. Fletcher Robinson wrote in an article which appeared in the London Daily Mail three or four years ago that one of the practices at West Point forced upon a new comer who was unfortunate enough to break some of these traditional laws, was to eat fourteen slices of bread saturated with molasses. This was called "Sammy."

There was also what was called "Feet Inspection." The new cadets were directed to lie down so that their feet should extend several inches beyond the tent floor. The operator, or

master of ceremonies then passed each other with a lighted candle, and dropped the hot tallow on his feet until he ceased to flinch, whereupon he was declared to be "qualified."

The same writer describes another ingenious fashion of torture which occurred in the cadet hospital, when a cadet placed a red-hot poker against the face of a junior confined to his bed. This, however, appears to have been an act of individual malice; but it was a frequent practice for the seniors to hold the juniors, clad only in their night-shirts, before a roaring fire. Sometimes also, the juniors were made to stand with their heads resting against a cupboard, while their feet were placed as far as possible away, so that the bodies formed angles of about forty-five degrees. Then the feet of the juniors would be kicked away, giving them a severe fall. This would be repeated four or five times. This practice was called "giving an angle of forty-five degrees."

These are but a few of the practices which are indulged in by the College hazers, and many of them are more barbarous still than any we have here mentioned.

We are proud to be able to say that in the Catholic colleges and universities hazing is not tolerated, nor have the students ever attempted to practice it. We wonder that there are some Catholic parents who, even though knowing this, imagine that their sons and daughters will be better educated in the institutions in which such things are practised, and send their children to them instead to Catholic institutions, which are now to be found throughout the country in sufficiently convenient localities to educate all the Catholic boys and girls up to the highest grade of learning, which will fit them for any profession in life.

His Grace the Archbishop of Kingston has made an excellent choice in the selection of Rev. D. A. Twomey, late pastor of Tweed, to succeed Vicar-General Farrelly of Belleville. Herculean work is to be done in the last named place because of the great misfortune which had befallen the Catholic people in the destruction of their church. The good Vicar General, who is now in the autumn of life, could not, in the nature of things, be expected to undertake the arduous labors of restoring the sacred edifice destroyed by fire. Father Twomey is one of the most energetic priests in the Province, and we doubt not he will bring all the force of his administrative ability into play to provide the Catholics of Belleville once again with a suitable church. That every success may attend his labors is the wish of the CATHOLIC RECORD.

PROTESTANT MISSIONS IN CATHOLIC COUNTRIES.

A correspondent of the Living Church (Protestant Episcopal) protests against the appointment in Mexico and Cuba of Protestant Episcopal missionaries. That is a kind of missionary enterprise which the correspondent and others like him can not sympathize with or support. "Our commission of war," he declares, "is to fight the devil, not the Roman Church." He believes that the presence of a large and growing (Protestant) American element may indeed call for the establishment in Roman Catholic lands of chaplaincies of the Protestant Episcopal communion, but, he says, "it is no more justifies the founding of a schismatical Episcopal Church in Latin America than in Latin Europe."

The Protestant Episcopalians defend their appointment of bishops of their sect in Mexico, Cuba, and the Philippines, on the ground that the Catholic Church has not fulfilled her mission, but this correspondent says that if there is disregard for religion in Latin American countries, there is a similar state of affairs in the United States, and he implies that the Catholic Church has more forfeited her hold upon the people there than have the Protestant churches here. "I have traveled extensively in Cuba and Mexico," says the correspondent, "and I do not hesitate to say that Christian piety and the graces of Christian character are quite as common there as among us."

That is Protestant testimony which we commend not to our Protestant Episcopal friends only—but particularly to those who were prominent in that Methodist Missionary Exhibit held in Boston a few weeks ago. And here is another bit of veracity and common sense which our Protestant friends of all denominations would do well to ponder, instead of the anti-Catholic stuff that their missionaries write about Catholic countries:

The infidel and immoral classes in Latin-America name themselves Protestants, because such a name covers their sins and commends them to decent people."

And here is still one more bit of Protestant evidence on Latin-America which we take from an interview given to the reporter of the Los Angeles Times, by General Sampson, the American minister to Ecuador. General Sampson has been in Ecuador for several years, and his present evidence is all the more valuable since it represents his sober second thought. He says: "The religion of Ecuador is, of course, Roman Catholic. In the city of Quito, with its eighty thousand inhabitants, there are seventy Catholic churches and chapels, but no Protestant edifice."

My idea is that the Protestant churches of the home land would best not send any missionaries to that country, for they are not needed. The people are satisfied with the religion they have. Let missionaries be sent to the 'heathen,' if so it be best, but not to a republic like Ecuador."—S. H. Review.

ONE CHAPTER OF MY EXPERIENCE.

There is perhaps no more interesting reading in the world of fiction than recital of the experiences of the missionary amidst a non-Catholic people. No sooner do two or three of these missionaries get together than they begin to swap stories. If some one could take these stories down as told and reproduce them, the most sensational novel would not be more interesting. The following was told in a gathering last night:

Rising at midnight, a journey of a hundred and three miles by rail from Kn-v brought me to the little town of Ju Cy at the grey dawn of the morning. After hearing the simple confessions of the few faithful ones at this place I offered the Holy Mass for them on the "bureau" altar at the little home, then mounted on an "ambling palfrey" and light armoured (sick-call case, stole, Broviary—a few catchisms), I started out, for word had come from a passing peddler, of a few Catholics, unknown and unnoticed, far back in the hills.

After a ride of ten miles the home of the first Catholic was found. He was away from home and his wife was not a Catholic. I learned that when a regular day, monthly, was appointed for Mass at Ju Cy, this man, an Irishman, walked the ten miles regularly, after fasting, though he was sixty years.

Farther on a cross-roads store the information was obtained that though they did not know the family next enquired for, but though it might be some twenty miles away, yet "knew an old fellow back a piece in the hills, who said he was an 'eye talian' and one of your people." By mountain-trail and forest-path this man was found. On the way to his house I turned aside up Boone's Creek to have a glance at the famous "Bear Tree" of Daniel Boone, on which is carved "Dan'l Boone Killed a Bear on this Tree 1779." Reaching the two-roomed log house I tethered my horse and knocked at the door. "Yes, John Reggio lives here, come in!" On the trundle-bed was lying an old man of eighty. Roused from his nap he replied, "Yes, I am John Reggio. Parlate Italiano? si Signor! Are you a Catholic? I am a Catholic priest! The dark eyes lit up, the feeble fingers adjusted the glasses and gazing searchingly at my face he said, "You no deceive me! You truly priest!"

Says I, "I am truly a Catholic priest, God has no doubt guided me to you." Without a word the old man clasped my arm and feebly drew me out of the house over to the little stable, and then sinking down by the manger on his knees said: "Father! Our Saviour was born in a stable! I want to make my confession. For years I have been preparing for confession and praying for the priest to come." Tears unbidden welled forth from my eyes as I clasped the confessional stole about my neck, and heard the simple, earnest confession of that lonely old man. Never before, nor even at the Seat of Mercy, the Confessional of the Majestic Cathedral before our tabernacled Lord Himself, had the words of the Risen Redeemer, "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them," seemed so potent. Rising after the confession and drawing the priest to the door to look again into my face, the penitent, with streaming eyes said: "Father, God is very good to me; for twelve long years I have prayed daily and said my Rosary that He would not let me die without a priest." The two hours I could spend with him were all too short for his over-hung heart. Even the old wife and her grownup nephew and niece, all non-Catholics, though they had never before seen a priest, catching the good old man's spirit, could hardly see the missionary go. But there were other sheep waiting and I promised to come again in two weeks and say Mass. The lights of the village were twinkling as the missionary rode wearily in that night, having located exactly five Catholics, the sole representatives of the Church amid eight thousand souls, not a dozen of whom had ever seen a Catholic priest.—The Missionary.

THE TOLERANCE OF IRISH CATHOLICS.

Once in a while there comes to light a charge of intolerance against the Catholic people of Ireland. One of the latest to discover that Irish Catholics are intolerant and that they persecute their Protestant neighbors who are in a small minority, is a Protestant bishop. He was answered, almost at once however by another Protestant, Lieutenant-Colonel Warburton, who writing to the London Chronicle, said:

"So far from being an 'intolerant majority,' as described by a correspondent in your issue of Friday last, the Irish Catholics are the most tolerant majority I have ever seen. For forty-seven years my father was dean of Elphin in the midst of a population where the Catholics were twenty to one. Neither he nor any of my family ever experienced anything but respect; intolerance and insult were unheard of. I think I may say the same for my family in the Queen's County for 250 years. Intolerance and insult I regret to say, come from the Protestant minority. I was quartered in Belfast from two 12ths of July. Both times the disturbances were commenced by the Orangemen. At Enniskillen, where I was quartered, it was the same. The real grievance of Irish Protestants is that they can no longer bully their Catholic neighbors; that the latter are free and equal; that the Catholic clergy have influence over their flocks, while the Protestant clergy have none over theirs."

NOT TO I

On Wednesday, Sacred Heart, in the presence of thirteen Bishops, Monsignor, the of Helena, Mont twenty priests, D., was conse of Davenport, censecrator, and B preached the hom

Bishop Dav bent of the n pastor of the Davenport, for the unanimous and priests, topper, Count, is a member of two sons and Church. He celebrated the ordination la ceded gath seration is a great popular brethren.

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